A meeting of the staff of Sheldon Jackson was held November 27, 1956 at 4:45 in the auditorium.

DEC 7 1956

Dr. Armstrong opened the meeting with devotions.

Dr. Armstrong reported on Mr. Carson's visit, explaining recommendations that were made.

Mr. Marona said that plans were being made for two summer work camps. One camp would build 3 faculty houses (Pre-cut homes). The other work camp would do landscaping, prepare the athletic field, and general work. There would be nine in each work camp and it would last from June 22 to August 10.

Mr. Marona also said that a re-study of the kitchen set up would be made. Job descriptions for5 or 6 additional staff are also going out. These would include dorm and kitchen relief, carpenter, electrician.

Dr. Armstrong announced that new plans for science had come in and Mr. Baker and Miss Whitmore were going to review them. Miss Whitmore said she still objected to placing Science in Allen when it would not be completely satisfactory and would have to be torn out later and gut in a new building.

Mr. Baker called for a report from the recreation committee. Miss Lowe read the schedule of Christmas events.

Mr. Baker stressed that counseling be unified; also to counsel specific individuals on specific actions. Let them know that others have varying opinions also. Campusing is not always the best punishment.

Dr. Armstrong said that several boys had stolen articles from the stores in town. The boys had admitted their guilt and made restitution. If anything else like thishappens again, it should be reported to the office and the matter should be taken care of as soon as possible.

Dr. Armstrong announced that he had talked with Corinne Truitt regarding her plans and she definitely plans to finish school. Miss Whitmore made a motion that Corinne Truitt be the girl that we consider for the scholarship. Miss Matters seconded the motion. Corinne was given the majority vote.

Dr. Armstrong presented a letter from the Student-Council president, Connie Dukes, asking that the staff give the students the privilege of social dancing. Dr. Armstrong also said that the Advisory Board had unanimously recommended it. A letter from Mr. Chester Latta was also read. Miss Peters made the motion that we do not have social dancing. It was seconded by Miss Sorensen. After a discussion a ballot vote was held. The results were: for dancing - 17; against - 10; not voting - 1.

Dr. Armstrong closed the meeting with prayer.

John 20: 19-20 DEC 7 1956

"Peace be with you." When he had said this, he showed them his hands and his side.

Some have the habit of being able amid the scars of suffering to give a benediction. The scars on Jesus' body were real. The nail - the spear - the torture of the cross - all of this gave punishment, but from those divine lips came words of comfort to others. Never let your hurts sour you when others need help!

STAFF NEWS

SHELDON JACKSON JUNIOR COLLEGE December 3, 1956

Invitation to Staff:::: Rev. and Mrs. William Gavin extend an invitation to the entire staff to an afternoon tea next Sunday at 3:30 P.M.

At this writing Mr. Baker is planning to leave for Portland. Nothing has moved in or out of Sitka since Thursday morning. The PBY is frozen up on the turn-a-round. Clear and cold - isn't

Next Sunday Dr. Armstrong leaves for Anchorage to attend a college meeting with the Methodists.. at their expense. This will be a four day trip.

Retail prices of 25 comparable food items in Alaska and Seattle show the following:

Total cost of items:	Seattle 100%	Sitka 123%	Anchorage 139%	Fairbanks 151%
	$10.72	$13.19	$14.93	$16.23

The Christian World Facts have been placed in the library. Staff members are urged to look over this important document on foreign missions.

Tri-Hi-Y

Events of the week: Monday: Fraser Dorm meeting at 4:45./ ~~HHH~~ at 6:45 to 7:30 in NPH Living Room, Miss Peters will be the sponsor. Any of the girls who are interested in forming a club are invited.

TUESDAY: Student Council at 4:45. WEDNESDAY: ~~HHH~~ Dorm meeting at 12:15.
FRIDAY: Mt. Edgecumbe Senior play, Movies from General Motors. SATURDAY = Talent Night

Absence from Class or Work Program - Mr. Baker

The hospital will notify the office daily, on appropriate forms, those who are ill, as well as thoses with health appointments. Any student who becomes ill during the day will go to bed in his or her dormitory only after checking with Miss Winans who will notify the office of the case. Dorm supervisors are not to pass judgment on these cases. They are put to bed and excused from classes only upon Miss Winans' notification. No student is excused from class for illnesswithout this check by Miss Winans.

Absence from the campus: Final authorization to leave campus during school hours will be through the office. The staff member sending a student on an errand off campus will send the pass slip to the office for approval. The only exception will be work crews involved in trucking or various activities. that are off campus which will be the responsibility of the supervisor and no office notice need by given.

All other absence from class or work due to the assignment of another staff member will be excused only in writing from the staff member assuming the responsibility for that student and indicating the reason.

There are extra Prayer Books in the office if anyone would like extras.

SHELDON JACKSON JUNIOR COLLEGE
SITKA ALASKA

November 27, 1956

DEC 7 1956

TO: Miss Katharine E. Gladfelter

SUBJECT: DANCING

FROM: R. Rolland Armstrong, President

A request for social dancing at Sheldon Jackson was presented by a member of Student Council at a meeting of that organization in early October. Student Council then conducted a survey of the student body. These figures were gathered:

136 in favor of dancing
4 against dancing
106 already dance at their homes
108 want to learn more about social dancing.

The student council then voted to submit a letter to the staff, through our office asking for approval of dancing as a part of the social program.

At the meeting of the Advisory Committee in October, it was moved and unanimously passed that dancing be included in the program of Sheldon Jackson Junior College. This was made in their report as a recommendation.

Today in our regular bi-monthly meeting of the staff, dancing was approved by a majority vote of all staff members present and in absentia.

This approval at the Station-level gives the administration of the school a strong obligation to provide the framework for the proper promotion of this social program so that it will be beneficial, wholesome, and completely in keeping with the overall policy of this school.

At this point the program must be designed as strictly an educational program. With a cultural background as varied as presented in the student body of this station, careful educational steps will be taken. The Student Council requested a dancing program on a trial basis, consisting of one-half hour lessons and a dance during the holiday season.

The administration proposes to follow this program as an educational step toward the eventual program of dancing to be inaugurated at this school. Under no circumstances will dancing be conducted without the adequate supervision of the staff of the school and shall be integrated into the total scheme of activities.

Under the conditions herein listed, we request the approval of the Board of National Missions for dancing as a part of the social program of this school.

RRA/ls

R. Rolland Armstrong

cc: Staff members, Advisory Committee, Student Council President, Rev. Brian Cleworth

TO THE STAFF OF SHELDON JACKSON JUNIOR COLLEGE

DEC 7 1956

The vote on social dancing at the regular staff meeting was:

In favor of dancing	17
Against dancing	10
Not voting	1

This gives a majority vote in favor of adding dancing to the social program of this school.

This gives the administration and the staff a definite responsibility to conduct a program that will be completely in line with the policies and objectives of Sheldon Jackson Junior College - Competent Christian Citizens.

The first step for final approval of dancing as a part of our social program will be the request for approval of the Board of National Missions.

If this approval comes from New York, the administration feels a strong obligation to all members of the staff to conduct the best educational program possible for a completely wholesome social life which will include dancing. We respect completely the thoughts and concerns of those who voted against dancing and we will dedicate our efforts to make certain that you are not ashamed or embarrased for your school in the sight of any who may judge us or our graduates.

We quite naturally solicit your assistance in the promotion of this program and that you will abide by the majority vote of your fellow staff members.

We have a new challenge before us in our life at Sheldon Jackson if the final approval comes from New York.

Sincerely,

R. Rolland Armstrong

R. Rolland Armstrong, President

John B. Baker

John B. Baker, Dean

12/14/56.

confidential.

Utkeaġvik Presbyterian Church

FOUNDED 1891

BARROW, ALASKA

REV. WM. C. WARTES
MISSIONARY-PASTOR-PILOT

SAMUEL SIMMONDS
LAY PREACHER

FRED IPALOOK
CLERK OF SESSION

December 8,1956

Dr. J. Earl Jackman
Board of National Missions
Department of Work in Alaska
156 Fifth Avenue
New York 10, New York

Dear Dr. Jackman:

In this morning's mail I received the mimeographed copy of the letter to Miss Katharine Gladfelter from Dr. R. Rolland Armstrong requesting the approval of the Board of National Missions for dancing as a part of the social program of Sheldon Jackson Junior College. This has been the most serious shock I have received in many a long year. Since when does the opinion of the majority of children make a thing right? A person can rationalize all he pleases, but the plain, hard, cold truth is that any missionary working in the villages will testify that social dancing has brought nothing but evil, evil, evil, heartbreak, and everything contrary to the teachings of the church. Upon its instigation here our problems were multiplied manyfold--not one young person who, broken and contrite, has come before our Session has had one favorable thing to say for it.

Part of the reason for sending our young people to Sheldon Jackson has been to train them away from worldly entertainments and amusements which lead to further evils. It is absolutely impossible to convince these same young folks that it is right to dance at Sheldon Jackson but wrong to dance in their home town dance halls. It is ridiculous to expect them to. To encourage it at our church school is to ask the pastors to favor it in their churches--this I will never do.

Under the circumstances, I have no choice but to immediately seek another school for my own daughter and to encourage them members of my church who trusted my judgement in sending their children to SJ to do likewise. I also feel it is necessary for me to tender my resignation from this mission field and from service under the Board of National Missions if this is to be the approved policy. "A house divided against itself will fall." I sincerely ask you to seek someone to take my place here immediately if this plan to teach social dancing at SJ goes through.

Has anyone ever been won to the Lord by social dancing? Is it a good, clean sport, necessary to the mental, physical, and moral development of youth? Look what happened to the YMCA when it became more interested in dancing, entertainment, and sports than it was in Bible study. At one time in America--and still true in some parts of the world and possibly in some places in America--the YMCA was a vital force for the Lord, teaching the Bible and Christian conduct. What is it as a rule today? The examples of what has happened time and time again come racing into my mind so fast that I must stop before I find no stopping place, but I can tell you that I am firmly convinced that this subject of social dancing is the devil's especially effective weapon and he will have a mighty wedge in at Sheldon Jackson when he has his way in this thing.

I am well aware of the fact that many churches have social dancing as a part of their youth program, even in Alaska, and they say that it is a way to win the young people and control something that might 'otherwise' be bad for them. I have heard every argument for it ever proposed and I am still strongly against it. Our tour of many, many churches while on furlough was a vivid example of what I am trying to express. Every church which sponsored social dancing was obviously cooler spiritually than the ones which did not. It was most noticeable.

Just yesterday I mailed off our annual narrative in which I tried to express my feeling for the need to have Christians "stand out" for Christ. The Lord's people should be different! The very thing happening at SJ now is the reason we Christians are not more effective in our witness for the Lord.

I might as well admit that another reason this scares me is that it bears out something we have heard time and again but had failed to take seriously. Let me quote from a letter received very recently from a member of the faculty at SJ: "It is not popular to be a Christian at Sheldon Jackson and every young person wants to be popular." This is not the first time we have heard this opinion from teacher and student alike over a two or three year period but had never repeated these statements to a soul because we felt it must be an exaggeration or a personal prejudice and it could not be the pattern. Now what am I to think?

There are so very many things which come to mind to say and I wish this could be a personal conversation instead of a letter because it is so very hard to put into writing what one really feels. Please, believe me when I say that my careful, prayerful consideration of the problem over several years leads me to say that I cannot quickly accept this move and work in cooperation with it--I must speak and act against it or be false to my God-given convictions. I believe it to be a denial of the minister's oath to work for the peace, unity, and purity of the Church.

Most sincerely yours,

Bill

William C. Wartes

CC: Dr. Armstrong
Meredith Wartes

P.S. Dr. Jackman, this P.S. is not being carboned but we wanted you to know that despite her happiness with many aspects of the school, Meredith has written several times of her unhappiness with the lack of spiritual interest among the students, their outspoken distaste for chapel and Bible classes, their filthy speech, etc. It was so contrary to everything she expected of a Christian school. We have continually encouraged her to stand true to her Christian raising without antagonizing others and we have reason to believe she has tried but it is made very hard for her in every way. She loves her teachers and her studies and has tried to ignore the other. It was only when hearing of the situation from adults that we were inclined to take the situation very seriously though. We began to pray about the wisdom of sending her elsewhere or bringing her home--now it seems we have little choice. This whole thing makes Bonnie and I very sad and very heavy hearted. We had placed our utmost confidence in Army and what he would do for the school; we so sincerely believed things would be better this year and henceforward--now we are sick with apprehension and discouragement.

WCW

It is not my purpose here to quote scripture nor form an aurgument, but only put in simple terms my conviction that much of what is wrong in marrital problems and among the teenagers stems from the now common and largely approved pattern of meaningless affection and careless physical excitement. The evidence is overwhelming--by what books are best sellers today, what music sells, the appalling language on so many lips, newspaper write-ups, and, sad to say, what even Christian young people want as pleasures. I, for one, feel certain that many a church is condoning and fostering moral decay and eventual spiritual stagnation by winking at outright sin. As much as I hate to admit it, my recent furlough (1954) in the states brought us into contact with certain churches whose program was such that I was embarrassed even to be in the church; not only was there dancing, but lustful actions and relationships inspired by such immodest and indecent clothing that I felt compelled to leave lest I have something inside me explode.

Turning to the local scene, I would like to candidly point out that of the 4,500 Presbyterian members in Alaska, we have on the North Slope 550 members (Eskimo) in the Barrow church plus the 117 at Wainwright, and of these people (considering the teaching of past and present missionaries, plus the presence of an Assemblies of God church in the area), most of them would not only take a dim view of our sponsoring dancing, but it would not at all surprise me if we lost anywhere from a third to two thirds of our membership in this area. No matter what happened, we would lose face, respect, and when the new missionary arrived, there would be a problem of re-education and re-organization which would take years of work.

At the present time we do not discipline people for attending the dances but that has been the tradition in the past and some Elders would gladly return to that. In my thinking to caution people about the atmosphere of the dance hall and its logical results, at the same time not holding a stick over their heads, is one thing--but to actually foster dancing and push it in the church or church related school, is entirely another matter. Certainly, in the church, we can control and should control all activities, but if the activity is wrong in the first place, putting under church control will not make it right. I do not believe we can or should force our opinion on most activities outside the church when they are largely attended and sponsored by irresponsible and non-Christian groups and interests.

The very idea of having to dim the lights in a part of the church in order to make dancers happy is to me something that should strike a strange echo of Bible teaching about "lovers of darkness" and deeds that are not brought into the light, lest they be seen for what they are--evil! The question I must also raise is this: even if all of the faculty of SJ approved dancing and all the students as well, would this make it right? Would it not be all the more condemning of the school and our church in its pathetic degradation of thought and sickness of soul. Although I give thanks that not all at SJ are in favor of this change, still it is a shocking analysis of how far from the true work and mission of the church we are slipping. God help us!

Whatever happens in the Board's actions in this matter, I trust we will hear it soon. I certainly have no intention of taking this move sitting down. I plan to leave for Fairbanks tomorrow to discuss it with the ministers there. I have wanted to go in for medical treatment anyway.

I have written Dr. Jackman to the effect if the Board approves the request for social dancing at Sheldon Jackson, I have no alternative but to resign. I would not be surprised if Roy Ahmaogak would feel compelled to the same action although I cannot truly speak for him.

DEC 14 1958

December 10, 1956

Catherine Cladfelter
Board of National Missions
Education and Medical Work
156 Fifth Avenue
New York 10, New York

Dear Miss Cladfelter:

We have just sent you a nightletter telegram urging the most prayerful caution in the approval of social dancing as part of the curriculum at Sheldon Jackson Junior College. The text of the wire follows: "Urge careful consideration present educational trend SJJC. We must oppose it here with every possible constructive measure and insist on extreme caution. Letter follows. Wartes"

It may appear on the surface of things that my reaction to this new turn of events at SJ is emotional or without proper study and evaluation. This criticism of my position and point of conviction will undoubtedly come. However, my thoughts on the matter come from not just a few years of careful study but originated with youthful experiences and grew through time in the military, working as Chaplain in California's Dept. of Correction's Guidance Center (where, by the way, my secretary was a name band leader serving time who opened my eyes to a lot of things during our lengthy discussions), and more recently, watching current trends and problems in the Eskimo culture. Before this matter came to a head, I even had some most serious discussions on the subject with our local territorial police officer. He would like to see the local dance halls closed and the church sponsor the dancing--something, I have tried to explain to him, our Elders and their pastor could never tolerate. To my way of thinking and teaching, it would never be the answer. "Two wrongs never make a right."

Now, the point is, if the Board wants to foster social dancing, they will have to accept my resignation as my only logical and honest alternative--as sickening as the idea may be to me. I have given this work my very heart and soul, and would freely challenge anyone to show me any missionary past or present who has endeavored any harder to present as a full and extensive a program for the mental, physical, and spiritual development of our people as we have attempted here in the last five years--or has endured more severe cultural adversity and crises. Be assured, I am not boasting, as I feel that we have not made near the progress we have hoped and prayed for, nor can we see that, as a church, we are fulfilling all the needs so strikingly apparent. We do earnestly pray for more help and strive for more complete dedication of whatever talents we may have to further His work. We are not perfect and I am sure we have made mistakes already here at Barrow--but I honestly doubt that they were sins of commission. I am ready to admit that often I have felt completely lacking in spiritual power and in what I would think the Lord would want in a missionary. This has cast me down more than once. If my work and feeble dedication is rejected, it will not be impossible for me to understand; however if I am asked to go along with teaching I consider contrary to my understanding of God's Word and our Church Constitution--this I cannot and will never understand.

In all honesty and fairness to the Board and to Dr. Jackman and to Dr. Armstrong, I must say that I do not now know just what I will be moved to say locally and publicly if obliged to resign. I would hope to be constructive, fair, and level-headed, but who knows how one's convictions will compel him to speak out?

I mentioned in a letter to Dr. Jackman the painful truth that we had previously received letters and comments concerning the coldness spiritually of SJ students and of their resistance to the things of God by the majority of students. We have always ignored these warnings--even when an ex-faculty member pleaded with us not to send our daughter there. We felt the letter writer was foolishly prejudiced and did not understand youth. Because our daughter was so young (13 last Feb.) we could not bring ourselves to send her to a government or public school knowing that she would run up against a lot of new problems while we were not right there to advise and guide. Our logical decision was to send her to a Christian school where her subjects, activities, teachers, fellow students, etc. would all be in the same pattern we have tried to lead her up to this point. Imagine our shock when our daughter wrote that he language, thoughts, opinions, etc. of the girls with whom she lived, studied, and played were so dirty that she could not even understand most of what they were alluding too and this made them ridicule her a great deal. We continue to feel that this is something which would change in these young folks after a few years in the atmosphere of SJ.....BUT, will it if the school comes down to their level instead of lifting them to the high plain of purity Christ admonishes to seek? Of course, we are in the world but we are not to be of it--conformed to it. It would almost sound as if the basic purpose and mission of the school had been lost somewhere despite their written avowals of seeking to train and guide Christian youth.

There is so much more I could and would like to say but strength fails me. I must close, praying earnestly that my plea will be heard and understood. Please, do not undermine Christ's work among our people. Please, seek God's will in this matter.

Most sincerely yours, in His service,

William C. Wartes

CC: Dr. Jackman
Dr. R. R. Armstrong

DEC 14 1956

Utkeaġvik Presbyterian Church
FOUNDED 1891
BARROW, ALASKA

REV. WM. C. WARTES
MISSIONARY-PASTOR-PILOT
SAMUEL SIMMONDS
LAY PREACHER
FRED IPALOOK
CLERK OF SESSION

Dec. 10, 1956

Dear Dr. Jackman,

I trust these carbons will be some enlightenment to you on the situation at S.J. I know there is much more I could say, but I am anxious to get these in the mail before it is to late.

I have tried to work out going into Fairbanks for over a month for some help on my back trouble, but it just could not be arranged with programing here and Samuel sick early in November. This week is no different as for program as we have something every night, but if I don't go now it will be over a month before I could go. Now this other matter with S.J.J.C. makes me want to go to town for the additional purpose of talking with the men in there, also Dr. Blake. It maybe that he will not get to Fairbanks while I am there, however. I would plan to be back later this week.

as for trip expense, your letter telling of extra funds being released for salaries

(2). came just last week when I told Bonnie if we got just one more special Christmas gift of money I would feel certain I was free to go on into town. As you know, the round trip ticket is very nearly the same as the funds you have indicated are forthcoming. This seemed to us a real Godsend.

Please do not feel my letter is a personal condemnation of anyone — but they certainly are of a trend in the church. I am sincerely sorry if I have offended anyone or seemed to be harsh. To keep quiet at a time such as this would utterly ruin me as a person, and most certainly doom any ministry I might have to failure.

With kindest regards
in our Saviour,

Bill

UNIVERSITY COMMUNITY
PRESBYTERIAN CHURCH
College, Alaska

DEC 17 1956

December 14, 1956

Dear Dr. Jackman:

A word of explanation may be in order as to why my name was not on the telegram with the other men who seem to have agreed that dancing at Sheldon Jackson is cause to disrupt the work of the Church in Alaska.

I believe that these men all fail to see that operating a boarding school is considerably different in every way from operating a local church program. Secondly, from what I have learned dancing has been a private, widespread practice at SJ for some time and to me this means that to the "sin" of dancing is added a guilt complex of doing something "you shouldn't do". Thirdly, all the terrible things which Wartes claims his daughter is learning there were there before the suggestion of trying dancing as a recognized activity. Fourth, Army has inherited a student body which will take 3 years to turnover and he is stuck with problems which are not the result of his policies.

I personally believe that dancing per se is not a sin but like everything else is an occassion for sin as is any human activity. If God as our Scripture quoting brothers say "is able to do exceeding abundantly above all that we ask or think", let us trust Him to save even those people who dance.

For the sake of the whole work of the Presbyterian Church in Alaska I hope that Bill does not use this as an excuse to leave the field. At the same time I hope the BNM will not allow itself to be blackmailed by superficial reasoning and shallow thinking.

Very sincerely,

John C. Stokes

cc Armstrong
Dleworth

Sheldon Jackson Jr College. 12/56
Correspondence re Social dancing

DEC 6 1956

Personal

Miss Katharine E. Gladfelter
156 Fifth Avenue
New York 10, N.Y.

December 17,1956

Dear Miss Gladfelter:

You have by this time received letters from William Wartes. It is also possible that you have others that are coming in.

It was after I received a commendation from one pastor that I realized that Miss Sorensen, without my approval, sent copies of my letter to you of Nov. 7th to all of our clergymen. There is off course no way to back off from the fact that we have asked approval or any way to tell these men that they have no part in the decision.

I assume that there will be several letters of protest. To keep the record streight I have had comments in the affirmative from Mr. Hartman, Mr. Rosson and Mr. Stokes. Mr. Stokes letter is most revealing because he has just been in a meeting with Mr. Wartes, Parker and Bingle. Mr. Stokes feels that beyond Mr. Wartes convictions on the subject of dancing he believes that this is a way out of the Barrow situation for "Bill". He quotes a summer student b y the name of Becktell as saying that Bill told him last summer that 57 was his last year.

We have no alternative but to move forward with this program because we have I believe sidestepped it too long. We are not, and never have said that the matter of dancing is automatically imposed on the church because we carry it as part of our program. I fail to see Mr. Wartes conclusion in this as he speaks about resignation and I do not see that we have come to our conclusion because of any student pressure. His conclusions are faulse.

It is too bad that we have had to see you drawn into this. We certainly did not intend it this way and I regrett it with sorrow.

Most sincerely your

R. Rolland

cc: Dr. Jackman
B. Clewarth

Rev. William Wartes
Presbyterian Church
Barrow, Alaska

December 18,1956

Dear Bill:

Your letters have come through to us and we have read and reread them. Let me say first of all that we appreciate your concern and we believe we have tried to read the deepest dedication into what you have said.

We too are hoping for better things for Sheldon Jackson. We constantly work for this in our complete life together. Dormatory supervisors, teachers and maintenance workers seek in every way to bring out the fullness of the christian walk.The student body is a cross section of the church and the Territory. We have just what the church sends us. We also find that as many young people become older that they see the contrast between the christian ideal and the way of living of their villages and towns. This conflict issues in some as deeper consecration in others it is confusion. The older the student becomes the deeper are the conclusions of conviction versus culture.

The decision of the school to ask for permission to have dancing was arrived at through a pattern of discussions. It was initiated by the student body, later discussed by our Territorial Advisory Committee and then by the faculty. It is the policy of the Board that all such decisions be transmitted to the department headquarters with a statement of objectives and recommendations. This was done in the memorandum. This off course does not stand alone because the discussion has gone on at a campus level for several years. Each National Missions School makes the decision at the local level and this has been done in several of the schools. Sheldon Jackson does not stand alone in this decision.

It is not our position to say that because this has been approved here that this means that it is a decision forced on the church. This is not true stateside and it is not ture here. Each congregation has the right to face this problem and deal with it. In my ministry I did not want social dancing in the church program. I do not see that I have invalidated this in this decision of the school.

copy of Bonnies letter to Meridith was a beautiful mother-
hter exchange. How I wish that more parents gave good guidance.

I have had several talks with Meridith and have said that we want to have her stand by her convictions. There will be a price as she takes her stand and I have tried to point out that all have ~~xxxx~~ to face that.

I understand from Meridith that you have flown to Fairbanks. We hope that your condition has been cared for and that you had a good conference with the workers.

Most sincerely yours

R. Rolland Armstrong

cc: Miss Gladfelter
✓ Dr. Jackman
Mr. Cleworth

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N.Y.

DEC 20 1956

December 19, 1956

My dear Mr. Wartes:

We have received your telegram and letter of December 10 and appreciate your writing frankly about your feeling with respect to social dancing at Sheldon Jackson Jr. College.

The situation in brief as we know it is as follows: The question of dancing was considered by the Advisory Committee of the College which includes ministerial and lay representatives from the Interior and from Southeastern Alaska, in their October 1955 and November 1956 meetings and endorsed in each meeting. Students have raised the question at various times and this fall carried it through the proper channel of the Student Government to the Administration. Their request was then put before the faculty which approved it by majority vote.

The matter was then referred to our office accompanied by a statement as to the conditions which would be set up, namely, that any social dancing would be only a part, and not a major one, of a total recreational program for students and that any dancing would be very carefully scheduled and supervised. With this understanding the request was approved in principle with implementation, timing, etc., left to the school. The matter is now therefore in the hands of the Administration and so we shall send Dr. Armstrong as well as Dr. Jackman a copy of this letter.

Very sincerely yours,

Katharine E. Gladfelter
Secretary, Department of
Educational and Medical Work

The Reverend William C. Wartes
Utkeagvik Presbyterian Church
Barrow, Alaska

KEG:tc
cc: Dr. Jackman
Dr. Armstrong

College, Alaska
12-19-56

Dear Dr. Jackman

Inclosed is a copy of a letter which Bert prepared and sent to Army at Sitka, concerning the situation over there. He wanted you to have a copy.

He will not be home until Sun. P.M. if plane goes to the mine. He will be in, in time for the dinner with Dr. Blake at Travelers Inn.

Our booklets are not here yet, but should be along soon.

Holiday Greetings

Sincerely

Mabel

DEC 17 19

Allige, Alaska
Dec - 12 - 52

Dr. J. E. Jackson
Bd. of National Missions

My dear Dr. Jackson: - I am on the train headed for my 1 & 2 weeks before Christmas run. I hope to cover all points. Bill came in from Barrow to see the Dr, feels pretty tough. While here we discussed the Sitka problem. John, Vic, Bill, Elmer & self feel about the same way - no problems are solved but more created. Since I think I know how you feel I am having mabel to send to you a copy of the letter I wrote Army. - It is personal & Army would treat it that way - but I think you should know our thinking. Bill that Miss Wakefield employed here a copy. I do not feel that way. I am not too close to her - have had no personal contact & may not like it. I think the Board work

your tonight so you & others concerned would know Section B's thinking of this Presbytery.

You spoke about using 25 or 20 copies of the booklet. Could you not use more? I would be happy to give you any amount you could use. You can have at least 500 if you so desire. That is why I had the extra copies made. You use your own judgment.

Mabel wrote about the financial assistance in getting it printed. You use your own judgment there too. I will have to cover it by February. We will use the 90 extra on salary to begin with - then all we can dig up next 3 months. Offerings are high this time of the year, I hope I don't have to borrow

Sorry I don't have other papers here. In next couple days we should hear about the hospitality center. We pray God's will be done in the matter.

Sincerely, Bert J Bingle

DEC 1956

College, Alaska

December 19, 1956

Dear Army:

The "B" Section of Yukon Presbytery has been talking over your letter sent for information and possible comment. From here on you will be "in dutch" regardless of what you do. If you had consulted the pastors of your young people before taking a vote with the faculty and students, you might have been spared some unpleasantness. Of course you could have predicted what the majority opinion would have been, but then you would have had an "out". As it is now, you can't back up and save your face -- but your procedure has made the pastor back home lose his.

The question in many minds of Section B of the Presbyteryis: Why have Sheldon Jackson school at all? For years the spiritual life of that place has been entirely too small, even if such existed. I brought S.J. students from Whitehorse to Fairbanks quite a few times. I held church services enroute but I had no volunteers from the group to attend or volunteer to help out by telling what the school is like, as if they were proud of it and would like to get others to attend. If they attended at all, they were encouraged or even begged; some even hid out on me. Other pastors say the kids do the same in their villages when they return from school - they just don't darken the church door. Faculty members have been accused - one still there - of having taken kids to their rooms and having kept them till 1:00 a.m. playing cards which they themselves taught. So I come to the point of saying Sheldon Jackson is poor in spirit, so poor that I doubt if most of those attending know who founded the school or why. It is just a cheap place to get an education or to get out of the winter cold. One can't stay home for that money.

When you were in Anchorage you ran a different program than that, you had results of youth accepting Christ and your efforts have sent the youth into the ministry. Since your day

the results are not the same (off the record), King's Lake Camp shows the effects, and we do not have youth dedicated to Christ as we used to have. We know more about "John Jacob Jingleheimer Smith" than we hear about the Lord, as far as our songs are concerned.

Now we are faced with the dilemma of letting a kid tell us what to do and liking it. Student government is all right in certain spheres, but as far as policy and program, no school of good standing lets the kids set the thinking. The pattern is set by those who set up the school -- Whitworth is a good example.

You have been in Eskimo country long enough to know that the morals of the Eskimo is not what a Christian is taught. It comes from pagan culture and not easily stamped out. Breast to breast dancing by kids in these villages has created a greater sex problem than they had before the taboo was lifted; Government authorities will tell you that. The pastors fight that battle hard, the only correction so far for this has been elimination.

Our answer is not to let down the bars or even tell condemning tales against it. The only answer was the answer our college gave. It put in such a program of recreation of all descriptions that we had no time to ask questions about dancing. We met the young lady; we were together in a more lasting, enjoyable way and we had a spiritual life in that day that sent the youth out to win our world for Christ in this generation.

Your school is just as sick as I said the Presbytery of S. E. Alaska was some years ago as we had coffee in Ketchikan. There seems to be an absence of purpose and program by the lay leaders of our church. It is reflected in the school when the head of the tribe can tell the Board of National Missions what to do and they knuckle under, you can expect the students to do the same type of thinking and acting.

We come back to the question -- Why a Sheldon Jackson School? Just to entertain kids - making them think the church is not such a big bear and it could have something for them in their generation? Is it something to give some adult a job? We needed a devoted Christian faculty - one that knows what life is all about and not just heavenly minded either -- and I believe you will be going somewhere. I am sure that was your purpose and prayed-for program. I believe the faculty you are choosing purposes to that end. But to jump into such a controversial subject in the early years of your service will hurt you, Your program, and the pastor back home.

Where do we go from here? I am not going out to condemn you or anyone else for your decisions. But I feel bad about it and my prayers will be just the same for you. I hope you can

work it out. It is akin to drinking, smoking and too early "necking". The kids want it and will sneak out to do it, and if they had a chance to vote for it they would do that too. But we are sure those subjects are not to be voted on - we assume we know what is good for the kids and not take the kids word. I feel that is the same action that should have been taken here.

Sincerely
Bert

December 18, 1956

VIA AIRMAIL
The Rev. William Gavin
Box 538
Sitka, Alaska

Dear Bill:

You have probably heard much about the proposal to have social dancing on the campus of the school. The decision from headquarters on this is not within my responsibility but we are to have a conference on it here soon. Four of the men from the interior have sent a telegram opposing it and two of the men have written long letters against it. What do you think? Now is the time to record your attitude because the answer to this question will have something to do with your spiritual problems there on the campus and in the church.

Sincerely yours,

JEJ:dj J. Earl Jackman

re Sheldon Jackson Junior College

January 7, 1957

VIA AIRMAIL
The Rev. William C. Wartes
Barrow,
Alaska

Dear Bill:

There are several letters here from you which should have been answered before this but we seem to be piled up more at this season of the year than usual. We were sorry to hear that both you and Samuel had been ill but trust that both of you have recovered by this time.

We have received your long letter giving us some explanation of the orders for materials and the estimate for repairs for 1957. These explanations will be helpful in interpreting the order when it comes.

We have followed your correspondence regarding the change of social practices at Sheldon Jackson, especially in regard to the proposal to permit social dancing on the campus. We have had a deep interest in this development but recognize that it is not within our administrative responsibility for a decision. Miss Gladfelter has discussed it with me and has explained the steps through which it has gone and that it has been a decision of the administrators of the school to have the final decision made on each local campus.

When I was in the pastorate I refused to have social dancing as a part of the program of the church. I think it does not add anything for the spiritual development of the congregation or the members of the church to have it in relation to the church. It does create some problems and certainly opens the way to make it easier for people who intend and want to do wrong. However, the young people in our colleges today do not all have standards of morality which represent committed Christians and the social activity program on every campus is becoming an increasing problem. Many of our church related colleges under the Board of Christian Education are permitting social dancing as a part of the school program while others thus far have declined to approve it. There would seem to be more reason for keeping anything out of the program of a mission school which would have a tendency toward evil practices but even there it becomes an acute problem particularly when the majority of young people are accustomedto doing it in their homes and home communities. The staff at Sheldon Jackson have an acute problem. Regardless of which way the decision goes I would not want, from a distance, to pass a judgment on their decision. All of us had confidence in Army before he became president of the college and regardless of what happens there I still want to continue to have confidence in him and in his spiritual leadership.

On the matter of Meredith living with girls whose vocabulary and thoughts are considerably below her standards, this is to be expected. She has lived in a Christian atmosphere in her home and in a relatively protected environment. She is now living with girls who do not have the same personal standards and who have come from families and communities where moral standards are far lower than they are in the Wartes home. Not all of the young people in SJ have thoughts and interests which are distinctly Christian. It is inevitable that she will come in contact with this whenever and wherever she begins to move around in our present world. Normally, if she were living at home and going to high school you would have a greater opportunity to interpret these things to her personally as she meets them. It is much more difficult when she is living away from home and does not have the benefit of your daily counseling. You have the basic problem of the missionary who does not have the educational advantages for his children where the family are living and must do everything possible with the young people in preparing them for the things which they will meet in the world, continue to counsel with them by mail and trust that God in His providence will watch over them to the extent that their convictions will continue to be Christian. God in His providence will watch over them so that they will keep their Christian convictions and meet these new problems with Christian standards of action.

We can only hope and pray that those concerned in Sheldon Jackson will seek to do God's will for their own lives and the lives of young people entrusted to them.

Early last month at San Francisco Seminary I had a visit with Bill Zeiger. He confessed that he was rather lonesome for Barrow and all of you. We discussed the need for extra help at the Mission and I told him that I thought we were having enough money for student summer service and internship next year but we could make application for another intern for Barrow. We certainly know that you need some help and we shall try to provide it.

Cordially yours,

JEJ:dj J. Earl Jackman
cc: The Rev. Brian Cleworth

S.J.J.C.

MAY 27 1957

from Armstrong

Spring Advisory Committee Meeting
May 14, 15, 16, 1957

Persons present: Rev. Frank Walkup, Mr. Lloyd Morley, Mrs. Doris Barnes, Rev. Paul Moser, Rev. Brian Cleworth, Mr. Charles Nelson, Dr. R. Rolland Armstrong, Rev. Fred Koschmann, Mrs. William Brady.

Persons absent: Mr. Edward Benson, Mr. Tom Morgan, Mr. Edgar Philleo, Mr. Harold A. Hoegland.

1. Rev. Frank Walkup opened the meeting with prayer.

Dr. Armstrong presented Rev. Paul Moser as a new board member, by virtue of his being chairman of National Missions for Presbytery of Alaska.

Mrs. William Brady was appointed by the chairman to serve as secretary.

The following recommendations were acted upon by the Advisory Committee.

A. Swimming pool It was moved to recommend to the Board the building of a recreation swimming pool. The motion carried.

B. Public Relations It was moved recommend to the Board a salary provision for staff personnel (Public Relations) for local student recruitment, and for local administration to organize territorial S. J. Alumni Association with local chapters in communities. The motion carried.

C. Alaska Educational Foundation It was moved to recommend to Alexander Sharpe and Miss Katharine Gladfelter that the Alaska Educational Foundation be activated at once, inasmuch as there are contributions available that are going to other sources and it may be past time for solicitations from corporations and businesses in Alaska. The motion carried.

D. Appreciation It was moved a resolution be sent to Miss Katharine Gladfelter, Frances Ball, Helen Irvine, Lillian Windham, in appreciation for work and help in the program of Sheldon Jackson, with a carbon copy sent to Dr. H. Morse and Dr. A. Sharpe. The motion carried. It was moved a letter of appreciation for work done in the past year be written to Claude Marona and John Baker.

It was moved a letter of appreciation be written by Mr. Marona to Harold Pomeroy, Office of Civil Defense and surplus, Edward Fortier and Roland Livesly in appreciation for response and contrbutions for help with furnishing generator of power during Sheldon Jackson's need, with a carbon copy to go to the governor. The motion carried.

E. Board Membership It was moved that the Presbytery of Yukon's representative to Sheldon Jackson Junior College's Advisory Board be the chairman from the Ministerial Relations Committee. Motion carried. It was moved to recommend to the board that a person be not asked to serve more than two terms consecutively for the Board of National Missions, Synod, Alaska and Yukon Presbytery. Motion carried.

F. Nominations It was moved that the following recommendations for nominations for the following classes be sent to the Board.

1959: Mr. Lloyd Morley
Mrs. William Brady

1960: Mr. Harold Hoegland,
Mrs. Doris Barnes
Mr. Charles Nelson

Motion carried.

G. Absences Letters stating reason for absence were read by Chairman Frank Walkup received from: Mr. Hoegland, Mr. Morgan, Mr. Benson, and Mr. Philleo.

H. Committee Structure It was moved the following committees be set up to serve for one year.

1. Public Relations, Membership, Awards Committee
   a. Mr. Lloyd Morley
   b. Mr. Charles Nelson
   c. Mrs. Doris Barnes, Chairman

2. Accreditation, course of study, curriculum and Personnel Comm.
   a. Mr. Harold Hoegland
   b. Mr. Edward Benson
   c. Mr. Paul Moser, Chairman
   d. Mrs. William Brady

3. Building equipment, Maintenance, Surplis
   a. Mr. Edgar Philleo, Chairman
   b. Mr. Frank Walkup
   c. Mr. Thomas Morgan

Motion carried

I. Fall Meeting It was moved for the fall Advisory Board to be set up for November 5, 6, 7 Alternate dated October 29,30,31, November 12,13,14. Motion carried.

J. Special Meeting It was moved to authorize the Advisory Board members who are in the area to meet with Miss Gladfelter August 21. The motion carried.

K. Housing It was moved to recommend to the Board the need for allowance in the budget for two additional staff housing units. Motion carried.

L. Reports and discussions Matters discussed and reports made but upon which no action was taken.

1. Fred Koschmann: Terminal Education course for Jay Cee's
2. R. Rolland Armstrong: Action taken by the board of National Missions on former recommendations. Commended Mr. Baker and Mr. Marona for fine work in the past year.
3. Mr. Baker: Over all look at past year's work summed up as a good year.
4. Mr. Marona: System changed in Budget Control.
5. Mr. Frank Latta: Proposed plans as co-ordinator of House Councils.

6. Mrs. William Brady: Local work by S.J. Alumni.

Discussions

1. Terminal Courses: Nursing, Pasteurization by Ardens, Sanitation Aide Program, Pulpmill apprenticeship, Industrial Advisory.
2. Discipline
3. Recruitment, Publicity by: News release, S.J. Art Exhibit, Museum Exhibition, Radio Script.
4. Self-help program evaluation.
5. Work program co-ordinator
6. High School and Junior College differentiation.
7. Dancing has been de-emphasized by having it.

Meeting adjourned

Respectfully Submitted:

Isabella Brady

Isabella Brady, secretary